

The AMERICAN FRIEND

OCTOBER 7, 1954



Robert Poor

The nearly-finished chapel at Quaker Meadow, California Yearly Meeting's campgrounds, nestles in the trees 7,100 feet up in the High Sierras. A Quaker Meadow Fellowship has been organized recently to provide regular financial support from California Quakers. The camp site was discovered in 1939, and now features four large cabins, dining hall, administration building and the new chapel, which replaces one smashed by snow during an unusually cold winter. Fred Gavitt, now president of California Quakers, launched the project of the new chapel, and says that Quaker Meadow is lofty in both altitude and attitude.

Meeting with Russian Christians

Cecil E. Hinshaw

EMPHASIS ON YOUTH AT NEW ENGLAND YEARLY MEETING

New England Yearly Meeting met for its 294th sessions June 22-27, again on the beautiful grounds of Phillips Academy at Andover, Mass. The emphasis this year seemed to be on youth. The Junior Yearly Meeting, the seven to fourteen year old group, broke all records with an attendance of over a hundred. With the addition of a good number of older Young Friends, more than half of those attending Yearly Meeting were under thirty. The impression of youth was added to by the fact that all four of the clerks sitting on the platform were on the sunny side of fifty. The elder statesmen were in the main body of the Meeting where they performed equally valuable services. One feels that the future of New England is full of promise as these younger Friends shoulder the heavy responsibilities of the Yearly Meeting.

On the first afternoon, at the open meeting of the Yearly Meeting on Ministry and Counsel, the discussion prepared our minds for the days to come. It was on "The Religious Education of Adult Members" and stressed the peculiar responsibility of every individual Friend for the maintenance and development of the spiritual life of his Meeting and through it of the Society as a whole. The suggestions made included a study of the lives of early Friends, a study of our testimonies, reading and study of the Bible, and, most important of all, earnest, persistent practice in waiting on the Spirit of God.

Each morning began with worship-fellowship groups which proved valuable. Another regular feature of the Yearly Meeting, the Bible Half Hour, stressed a note of inwardness. Amiya Chakravarty, professor of comparative religions at Boston University, conducted the five sessions. He started each with a Bible reading—the story of Nicodemus, that of the woman of Samaria, the parable of the sower, the beatitudes. Then quietly step by step he developed these familiar passages,

revealing new depths within them and linking them to one another to form a structure of Christian truth for our daily living.

The opening address on Tuesday evening was given by William Bacon Evans, of Philadelphia Yearly Meeting, who spoke on "Friends Face Forward." His talk was a rare combination of humor, history and spiritual insight. Charles A. Lampman, new secretary of the Five Years Meeting Mission Board, told of Friends' work as he had seen it in Africa, Jordan, and the West Indies, in a talk full of information and interest.

A stirring evening was provided by E. Raymond Wilson and Samuel R. Levering who spoke on what Quakers can do for peace today. The latter in his student days had been so fired by one of Rufus Jones' sermons that he then and there made up his mind to work for peace. He now spends as much of his time on that concern as he does in earning a livelihood for his big family by growing apples in Virginia.

The final address, on Sunday afternoon, was appropriately assigned to Henry J. Cadbury, whose final appearance it was as a New England Friend. For twenty years he has been a mainstay among us, but now with his retirement from Harvard he returns to Philadelphia Yearly Meeting. Henry Cadbury's subject, "The Place of Friends among the Christian Churches," gave full play to his learning, his humor, his common sense, and his deep Quaker convictions. He pointed out the peculiar position of Friends, mystics yet practical, individualistic yet sensitive to social concerns. Believing that a creed tends to fetter, Friends are, strictly speaking neither Protestant nor Catholic. He suggested that they might have strong bonds with those outside the Christian movement as well as with those within it. It is hoped that this address will be published.

The statistical reports showed a slight increase in membership—fourteen.

George A. Selleck

ROY WILLIAMS RESIGNS AS IOWA CLERK; RICHARD NEWBY TO SERVE

The ninety-second annual assembly of Iowa Yearly Meeting convened in Oskaloosa, Iowa, August 24 and continued through August 29. The theme of the Yearly Meeting was "Working Together With Him."

Lowell E. Roberts, head of Friends University Bible Department, was the guest speaker for the evening and morning worship services. He used as the basis of his messages the book of Ephesians and emphasized its significance for those who would be Christ-like.

Roy S. Williams of Oskaloosa who has served for eleven years as Presiding Clerk of the Yearly Meeting asked to be relieved of this responsibility. Richard P. Newby of Minneapolis, Minnesota, was named as new Presiding Clerk. Orval H. Cox was renamed as the General Yearly Meeting Superintendent.

Visiting Friends included Harold and Gladys Tollefson, Leonard Hall and Charles Lampman of Richmond, Leonard Wines, recently returned from Kenya Colony, E. Raymond Wilson of Washington D.C., Robert Simkins of California, Samuel Levering of Virginia, and Paul and Jean Johnson who recently returned from Jordan.

One of the high points during the sessions was missionary day when Leonard Wines spoke of the Friends work in Kenya Colony. The Women's Missionary Union reported more than 1200 members and a total of approximately \$14,000 raised for various projects as well as six tons of used clothing sent to the A.F.S.C. Frances Green Norman of Ames, Iowa, was elected as the new president of the women's organization.

The Quaker Men elected Corwin Hadley of New Providence as their new president and chose as their annual project the erection of a \$6,000 caretaker's cottage at Quaker Heights.

The Penn College report was given

(Continued on page 306)

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Editorials *

Peace that Penetrates

Christians are called to penetrate human society, not only to go into the highways and hedges, but into all places high and low, wherever human beings may be found. They are commanded not only to go to those whose ideas are generally agreeable, but to tell all men that "my house may be filled."

If we go humbly, remembering that God speaks to us in unexpected ways, through new voices of new friends, we are the better prepared to share our own lives and thoughts as well. It is often surprising what discoveries of spiritual resources and latentellowships are uncovered thereby and given an existence. There are no prohibiting curtains, iron, bamboo or any other sort, for genuine believers and disciples of Christ. They welcome all fellow-travellers who with them seek discipleship to Christ.

Under that compulsion Friends have opened several opportunities in recent years to get through dividing barriers and meet Russians with a view to understanding and being understood and to exhibit in some small measure a way other than fears and threats and all of the other elements of a conflict pattern of life. These contacts are, by usual measurements, only candles in the darkness—but they are candles and candles mean light!

These efforts are vastly different from cooperation in Soviet "peace" plans of one kind or another—efforts which may or may not be sincere, but which fall on the political level of action.

The real test upon us is personal integrity, freedom from secretiveness, openness of spirit, welcoming the scrutiny of anyone who wants to look or listen in on what we are doing. But that we must do it, that all Christian bodies must do it, is trumpeted to us by the gospel itself. In terms of the threatened dangers of the disastrous old ways of war, such contacts also arise from ordinary human compulsions. The blood of our children and our children's children cries out to us to find a spiritual way to relieve world tensions.

We must be openly, honestly, spiritually "subversive" to evil—to the failing, blighting methods that end in destruction, hunger and death. What this world needs, indeed must have, is a Christian "deal." We are fully aware of the difficulty of making that way the accepted way, but if in time it must be, then we must start now.

We find ourselves at the same time in compromising situations where men must face political next steps, far short of the goal. In all realism we have to move as best we can, distinguishing always between the possible and the impossible, helping humanity to get from A to Z by getting first from A to B, knowing that progress is not a burst of idealism

among the few, but that it is all people moving measurably if slowly forward under conscientiously held ideals.

This pace however does not prevent us from seeking every crack and cranny in human made curtains through which some goodwill may flow. We cannot smash barriers but we can do something to dissolve them.

For a Depth Peace Witness

A spiritual witness for peace does not rest in a formula of action, nor a dogma of do's and don'ts. It is not caught within rules.

It strikes more deeply than the usual delineations for pacifism. Like all spiritual life, it is part of an organism more than a thought structure, having therefore roots rather than foundations, and living branches rather than circumscribing walls. Its security depends therefore not on props but on its own spiritual life. It rises out of God's creative work.

Being of the life of the spirit it does not exist in definitions, but in spiritual experience. Deeper than the question of whether under any conceivable circumstance a human life should be taken, it faces rather the question of saving that which makes life worth living and which gives value to the person.

There is danger of proclaiming, on the horizontal level of our political world, answers to certain national and world problems, answers that cannot be sustained for lack of a spiritual dimension that simply does not exist adequately in present day society. Getting some political arrangement which in words is what we want can turn out to be a kind of plastering over of our problems.

Let us lift up the spiritual resources—understanding our world neighbors, ourselves and God's will for us in our day. That is our chief contribution as the Society of Friends. At the same time we should inspire our members who can become "at home" in the specialized problems of our political world. Through them, singly and collectively we can express a depth peace witness.

Set Your Affections on Things Above — and Beyond

Every spiritual advance by man is made partly by his dream and partly by its fulfillment—by seeking as well as by finding. We are made by what we seek as surely as by what we find. We tend to become fashioned into the object of our desire.

Negatively stated, it is not money itself that harms men, it is the love, the undue emphasis, the search for it that "is the root of all evil." The object of the seeker corrupts him. But if he sets his

affections on that which is good it tends to enrich him.

Sincere prayer may not only gain something for the pray-er, it helps him to be the answer to his prayer. Men have prayed for 2000 years, "Thy kingdom come; thy will be done on earth as it is in heaven." That kingdom has not fully come, yet we continue to pray for it, and in the very praying we are in some measure fashioned into it. Earth would be much the poorer if there had not been the two millennia of *The Great Prayer*.

Another way of putting this truth is to say that our ideals, though unrealized, help to make us. Browning makes Paracelsus to say,

I remember well

One journey, how I feared the track was missed,

So long the city I desired to reach
Lay hid; when suddenly its spires afar
Flashed through the circling clouds; conceive
my joy!

Too soon the vapours closed o'er it again,
But I had seen the city, and one such glance
No darkness could obscure.

It is that hope, that faith, that end of our longing which sometimes in one moment flashes across the field of vision, but more often only tugs relentlessly at our spirit, that gives us strength to climb. In large measure we live by what we love, what we seek, but do not always fully find. We need not only better food, but higher hungers.

E.T.E.

Fellowship Across the Curtain

Meeting with Russian Christians

By Cecil E. Hinshaw

I

TO LIVE in a neutral country for nearly two weeks with people directly from Russia, to talk with them in private conversations, to worship together in different languages, to laugh and joke together, to shop with them in stores, to go to an amusement park together, to tour factories, a hospital, schools and churches in Sweden, and to talk with them for hours about life in Russia, especially religious life there, and about the problems of peace in our world—this is a kind of Alice-in-Wonderland experience one can ordinarily only dream about in our topsy-turvy world. To report on such an experience is almost as difficult as it was for Alice to describe her strange experiences in the world of her dreams.

Six Russian Baptists with an official interpreter, seven Quakers from England, Sweden, and America, and thirteen Baptists from England, Sweden and America met together this year in Sweden from August 3-15. The conference was called by the Swedish Quakers and Baptists and was the direct result of a smaller conference last year in Sweden of Quakers from America, England and Sweden with Baptists from Russia. That conference in turn had grown out of a visit earlier of English Quakers to Russia.

Robert and Elizabeth Yarnall and I represented American Quakers, Grigor McClelland was there from the English Quakers, and Herman Backman, Lena Sundberg, and Elsa Cedergren (cousin of the King of Sweden and sister of



Cecil Hinshaw, former president of William Penn College, is on a world tour that will take him into many places in Europe and Asia during eight months of travelling, a trip sponsored by the A.F.S.C.

Count Bernadotte who was assassinated in Palestine) represented Swedish Friends. The Russian delegation was headed by Jacob Zhidkov, President of the All-Union Council of Evangelical Christian Baptists of the Soviet Union, and Alexander Karev, General Secretary of the Council. Also there were three district superintendents of Baptist Churches in Russia and one lay

person, a young woman from the Moscow Baptist Church. Miss Tirtova, the lay person, is an advanced English student, studying to be a teacher of English, and she was very helpful in assisting in private conversations. Interpretation was further aided by a Baptist minister from England and by Lena Sundberg, both of whom speak Russian fluently. Having so many interpreters greatly increased the number of private conversations.

The other Baptist delegations were headed by the General Secretary and the Associate Secretary of the Baptist World Alliance, the President of the American (Northern) Baptist Convention, the President of the National Baptist Convention, Inc. (colored) in America, the President of the Baptist Union of Great Britain and Ireland, and the President and General Secretary of the Swedish Baptist Union.

The announced purpose of the conference was to consider the meaning of Christian love as applied to modern social conditions and to international tensions today. The conclusions of the conference are best expressed in the words adopted unanimously by the participants:

"All participants deeply appreciated the privilege of fellowship with Christians from other areas in the world, and also the opportunity of gaining information about Christian work in other lands. They listened with interest and profit to the views and concerns of those coming from greatly varying national and political backgrounds.

"Differences of opinion were inevitable, and they were candidly expressed. But common to all was a deep concern about the serious tensions now distracting the world, and a sincere conviction that the Christian Church had not done all that she might in the cause of international peace.

"There was a strong and unanimous feeling that no effort must be spared to prevent future war between the nations, and that every follower of Jesus Christ should dedicate himself to the cause of peace. In so doing, his first concern should be to rid himself of all attitudes contrary to the mind of Christ: to combat within his own nation the spirit that breeds war, and to help create an atmosphere of friendliness between individuals, nations and races.

"To this end, it was felt to be urgently necessary to foster mutual trust between the nations by all suitable means, such as wider contacts between people from various lands, freer distribution of news, and greater exchange of information.

"The Christian churches should speak out clearly on behalf of peace, making the greatest possible use of radio, press and pulpit. They should also impress upon those in authority in their country, the worldwide longing for peace. They should urge their governments to follow the path of negotiation with unending patience, with a view to the attainment of such a just and lasting peace as shall make possible the complete disarmament of all nations, and the final abolition of every means of war.

"Finally, all Christians realizing the weakness of human efforts and their absolute dependence upon God, should emphasize anew the importance of the preaching of the Word, and the power of prayer. Millions of faithful intercessors, united in persevering prayer, and working together by faith in the service of the Gospel, could bring about an enormous change in the world situation, and render impossible recourse to atomic missiles, hydrogen bombs, and indeed, any other means of mass destruction. 'With God all things are possible.'"

II

These findings of the conference, however, were of less significance than was the fellowship that developed and the knowledge that was exchanged. Because there were real and important differences between the delegates, the sense of brotherhood was the more remarkable. This became most evident in the closing hours of the conference when the time came for parting. In New England Yearly Meeting where I live we like to remind ourselves of that great gathering in Rhode Island nearly three centuries ago when the bonds of

love were so strong that it took three days for the assembled Friends to take leave of each other. The tight schedules under which we were all operating did not leave any possibility of that luxury of time for us, but I understand better now how those early Friends felt. For parting with the Russians was one of the most difficult emotional experiences I have known. The Russian custom for greeting and parting is the embrace of men with men and women with women. And it is a most vigorous embrace! When it came to parting, it seemed very natural to follow the Russian custom.

The friendliness of the Russians is expressed in a spontaneous and impulsive fashion and in a spirit more akin to the American mood than to the relatively greater reserve of the Europeans. In one private conversation some of the Russians were asking me very pointed questions about racial discrimination in America (it is hard to exaggerate how important the issue of American racial policies is all over Europe and how thankful one feels for the recent Supreme Court decision against segregated schools). Pressed rather hard by the Russians to prove my point that many Americans were working actively against racial prejudice, I finally told something of my own experiences in combatting the evil of racial discrimination. When I finished one of the Russians jumped to his feet and came over to me to shake my hand vigorously and to embrace me. This spirit of friendliness is most pronounced with them.

III

Some of the information we got on the religious situation in Russia has already been publicized and it needs only to be reviewed briefly here. The Orthodox Church is by far the largest. There are small groups of Seventh Day Adventists, Reformed, Roman Catholics, Molokans, and Lutherans. But the Baptists, a Union of three groups in 1944, is much the largest of these smaller sects. The Baptists have 512,000 baptized members in 5,400 churches scattered all over the Soviet Union, but most numerous in the Ukraine. In addition they have adherents who bring their total number to about three million. This latter figure is better understood when it is realized that people usually wait several years for baptism after they apply. A conversion experience must precede the baptism and they do not encourage childhood conversions at all. After conversion baptism is normally delayed from one to five or more years until the church is certain that the person's faith and experience is virtually unshakable. Few people are baptized before they are over twenty years of age and apparently the aver-

age age of baptism is about thirty years. This means that baptism is a very serious matter. In the Moscow Church last year there were about 400 applications for baptism but only 113 were accepted.

Attendance at churches is very large, but it must be remembered that the Baptists in Russia are not able, apparently because of building difficulties, to have as many churches as they probably need. They do not blame the government for they say that the housing shortage is such that houses must come before churches. Services are held in all of their churches five times a week—twice on Sunday and three evenings during the week. Most of their people attend three or more services. So the church in Moscow will have from about 1500 to 3000 people at each of the five services.

Choirs are large and are composed mostly of young people. They usually sing five special numbers for each service. In addition they have religious musical services on special days like Easter and Christmas. The songs are mostly simple gospel songs, some with our tunes and the same words translated into Russian, but some of their songs, both words and tunes, are native to Russia. They sing vigorously—they sang for us in Russian on a number of occasions—and it is apparent they enjoy it and make it an important part of their lives.

The Soviet government prohibits all educational programs by the churches, reserving education entirely to the State, so there are no Sunday schools or youth programs. Homes therefore become responsible for the religious education of the children, and there appears to be some value in this reliance on the home. But the churches educate indirectly. Worship services are long—two to four hours—and two or three sermons of thirty minutes or more each are given at each service usually. Since children and young people come to these meetings, it is clear that considerable education takes place in the worship.

The Russian Baptists publish a denominational paper—*The Brotherly Messenger*—six times a year. Through the churches it is distributed directly to all the families. They expect to make a new printing of the Bible this year (permission has been granted by the Minister of Cults in the government who supervises the religious sects) and they are looking forward to bringing out a new hymnal soon.

IV

The theology of the Russian Baptists is very conservative and Biblical literalism characterizes their thinking. They claim to be primitive Christianity revived—the same claim that early

Quakers made—and one has the feeling that it is not an idle boast. From their emphasis on an imminent physical second coming of Jesus—apparently a rather strong emphasis—one might expect them to be other-worldly and unconcerned with social and economic problems. Such is not the case, however. They are intensely concerned about medical care, racial prejudice, housing, industrial and agricultural development. And world peace is almost a passion with them.

On the issue of war and peace the Russian Baptists left no doubt that they support their government's peace campaign, especially the campaign to ban the H-bomb (all over Europe the Soviet government has had a considerable measure of success in its campaign for public support of this proposal). The Baptists also support the economic policies of their government. And I think they are quite sincere in their loyalty. In part, this concern for peace may be due to the fact that Russia suffered so terribly in the war. When Jacob Zhedkov, patriarchal, bearded, seventy-year-old spiritual leader of the Russian Baptists for many years, told us his life story, I was deeply moved by the tragedy that these people have come to take for granted. Their churches were almost entirely proscribed under the Czarist regime, great suffering came during the first World War and thereafter, and then the climax of World War II. Jacob Zhidkov told us quietly that of four sons who went to war only one came back. And this story of suffering is repeated so many times in Russia and throughout Europe that the horror of another war has developed almost everywhere over here, far beyond anything one finds in America.

Another factor is also helpful in explaining the very strong emphasis the Russian Baptists put on peace. Their spiritual ancestry is rooted deeply in the influence of Tolstoy, the great literary genius and religious pacifist of Russia a half century and more ago. At one time these Russian Baptist churches were almost entirely pacifist. After Lenin's decree in 1919 recognizing the rights of conscientious objectors, the pacifist influence became overwhelming. We were told, for example, of one large church in 1920 where about 150 young men of draft age were in the church. Every one of them was a conscientious objector.

This strong pacifist testimony weakened in the years that followed. We were told the privilege was abused by some and presumably that meant less freedom granted by the government. And the decisive factor appears to have been the invasion of Russia by Germany. Somewhere in this period

the church renounced its earlier pacifist principle and by the end of the war no preaching of pacifism was allowed by the church in the pulpits. This continues to be the case.

It would be a mistake, however, to suppose that the Baptists have abandoned pacifism entirely. On the contrary they emphasize that pacifists are not excluded from membership and that they have freedom to talk about their convictions so long as they do not try to propagate their views. During the second World War there were approximately 10,000 conscientious objectors in Russia. They were required by the government to prove their sincerity, which ordinarily meant regular church attendance and loyalty to the strict manner of life that characterizes the church discipline of the Russian Baptists—no smoking, drinking, dancing, etc. If thus recognized as sincere, the young man was given some kind of alternative service—non-combatant work in the army or work in labor battalions, usually in the woods. Such work was hard and the men were paid less than laborers would usually get but more than soldiers received, for it was recognized that army life was easier.

V

The conference marked the reunion of Russian Baptists with Baptists of the Western World, a union that had never been officially severed but had practically been broken about 1929. As plans for future conferences were discussed the Quakers suggested that they should withdraw from future conferences since they had completed their work of bringing the Baptists of the East and West together and were therefore no longer needed. It was interesting to see the immediate reaction from both groups of Baptists. It was clear beyond any doubt that both Eastern and Western Baptists want the Quakers to remain in the relationship that has been established. In their appreciation of the Quakers the Russian Baptists showed a bigness of spirit that leaped far beyond the intellectual and theological gap that separated them from the Friends.

It would be unwise to claim too much for this conference—it was after all only one little gesture of good will in a world of hatred and suspicion. But I believe that almost all Americans would have responded with equal enthusiasm to men like Karev and Zhidkov—two of the greatest spirits I have ever been privileged to meet. It becomes certain to those of us who were at the conference that we desperately need more such experiences if we are ever to build the peaceful world for which all people everywhere long so ardently.

IOWA YEARLY MEETING

(Continued from page 302)

by President Charles S. Ball who stated that the Yearly Meeting had given \$25,694 to Penn last year. At this annual session, the Yearly Meeting approved an annual gift of \$30,000 to Penn for the next five years.

Miriam Mitchem was recorded as a Friends minister and will serve as pastor of the Hartland Meeting this next year. Only three Meetings in Iowa Yearly Meeting were reported without ministers.

The Young Friends banquet and business meeting were held Friday evening at Penn College. They used as the theme, "Sailing With Christ." In the evening service for the young people, Lowell Roberts brought the message.

Junior Yearly Meeting was under the direction of Sabron Reynolds of Earlham, Iowa, who planned the week's lessons around outstanding Quaker leaders and their messages.

The treasurer's report showed Iowa Friends spent \$64,500 to carry on their work in the Yearly Meeting and Five Years Meeting. More than \$21,000 was raised for missions and the united budget.

The closing worship service was held Sunday afternoon with Leonard Wines speaking on "Heart Warming Religion." He said, "One's life must be a holy flame for God if other lives yearning for light are to be reached. A heart burning with the love of God is essential if one would minister to world needs. George Fox and John Wesley wrought great deeds because they had hearts that burned as a result of personal contact with their Lord."

Maxine Ball

COMBATTING T.B. IN KENYA

Dr. Horst Rothe of the Friends Africa Mission, who travelled recently among Friends in the U.S., has presented a plan for ministering to those with T.B. in the area of the Friends Hospital in Kenya. Tuberculosis is Kenya's most serious menace to health. A new brochure, which can be obtained from the Mission Board at 101 S. 8th, Richmond, Indiana, describes his plan for a rehabilitation center. First Friends Meeting in Richmond has already entered enthusiastically into the plan, promising \$800 for the material for a rehabilitation settlement unit. Meetings at Wilmington, Ohio, and Baltimore, Maryland, have also expressed great interest in Dr. Rothe's hope for such a T.B. center. The concern to help in this venture has come from Meetings where Dr. Rothe has spoken, and has been a swiftly growing concern.

Correspondence

A NEW START

To the Editor:

If what I said in a recent article in the *American Friend* (August 26) is true, we need to do something and to do it soon. Indeed, we need to do several things at once. The purpose of this brief article is to call the attention of sympathetic readers to one concrete new undertaking which is the result of much thinking and effort.

The new undertaking revolves about a house. It is the big old house at 228 College Avenue, Richmond, Indiana, which my family and I have occupied for the past eight years, and which is now being turned into a Christian Center, dedicated to the renewal of vital Christianity. So far as we know, it is the only Protestant Retreat House in the Ohio Valley.

The old house has had a fascinating history. In the middle of the nineteenth century it was a farmhouse, facing the National Road with a long driveway, and was known as Maxwell House. Later it was used for an orphanage, owned by the county. Fifty years ago it was presented to Earlham College as the Presidents' house and was so used during three administrations, those of President Kelly, President Edwards and a part of the administration of President Dennis.

Many important decisions have been made here. The Friends Forward Movement started in this house thirty-five years ago, in the famous Edwards House Party. Important visitors, such as President Taft and President Hoover, have been entertained here. The organization of Yokefellow Associates was made within the old walls.

Three years ago we began the reconstruction of the house and grounds, but we had hardly completed this heavy task when the invitation came to join the United States government in Washington, working particularly with the Voice of America. Though this decision necessitated a move to Washington, we were not willing to break ties with the Middle West, where we have already worked hard and where we have such reason for ultimate hope.

Accordingly a plan has been worked out whereby we can retain the use of the house and dedicate it to the revitalization of the Christianity of the area. We have promised to journey from Washington to Richmond one week-end a month to hold retreats and to plan for others while we are away.

In the new use of the old house we

hope to supplement other facilities such as those of Quaker Hill. At present most of the gatherings at Quaker Hill tend to those on organizations and committees while those scheduled at 228 College Avenue are chiefly prayer retreats.

Any Christian group of any denomination will be welcomed, but priority will be given to Quaker groups. The hope is that groups from churches and meetings will feel the need of a deepening of their spiritual lives and will quickly take advantage of this opportunity. It has long been recognized that great advance can be made by getting away from the home base and being together in a single place, out of reach of ordinary demands. Sometimes people grow more in two days, spent this way, than in a month of ordinary existence.

A housekeeper, Mrs. Leona Boyd, will be on duty steadily after Sept. 20, in order to take care of guests, provide meals as required and deal with details. The charge made for the use of the house will be sufficiently modest not to be a barrier to any religious group.

The schedule for the use of the house and its rooms will be in charge of Furnas Trueblood, 234 College Avenue, Richmond, Ind., who lives next door and who will be deeply concerned with the project of renewal. Individuals or groups should write to him to reserve the use of the building for any desired dates. It is expected that twelve persons can sleep comfortably in the house. In case of larger house parties, rooms will be sought near-by.

The house will be equipped with the furniture we are leaving it for general use and with abundant books. All attenders will also be able to use Earlham College books and all other facilities of the college. This is easy since the garden of the Retreat House adjoins the College Campus. Those who believe strongly in the combination of work and devotion, a combination long-tested in religious experiences, may have opportunities along this line.

Here is a modest start, but one in

OLD OFFICE BUILDING SOLD

The old residence building at 101 South 8th Street in Richmond, which the Five Years Meeting purchased and occupied as Central Offices in 1919, has been sold. The price will net very near \$25,000. Occupancy is promised to Norman B. Jenkins, who purchased the building, no later than September 15, 1955. It is hoped that the new Central Building at Quaker Hill, now going up, will be ready for occupancy next spring or summer.

which we believe greatly, if only people will take hold of it and try. We can, with the generous help of Earlham College, provide the facilities, but the project will fail unless the people take advantage of it. Therefore we hope that each reader will count this article a challenge to action. If we believe that the contemporary peril of Quakerism is real we must do something about it. The issue is life or death.

An advisory committee of Friends has been formed and has had one meeting in the house. Since we should be glad to add to this other concerned persons, we solicit correspondence and reactions. Letters sent to the *American Friend* will be forwarded. If you write to us at 228 College Avenue, we shall get the letters promptly. Maybe you have new ideas for the use of the old house. If so, let us know, but, better still, come!

Elton Trueblood

4607 Davenport St., N.W.
Washington, D. C.

"IMPURE RELATIVITIES"

To the Editor:

I agree with Dwight M. Michener and Howard E. Kershner.

I believe that the Service Committee and Friends Committee on National Legislation have turned away from the pure absolutes of religion to the impure relativities of politics. By their actions and pronouncements, which supposedly speak for all Friends, they commit many of us who must differ in silence to a seeming support of pressure politics for programs that are at best expedencies and at worst errors. Whittier believed in peace, but he never sought to pressure Lincoln into appeasement of slavery. We today believe in peace, but no group has the right (in the name of "Friends") to commit us to appeasement of the greatest slave-state in history.

We believe in feeding the hungry, in aiding those who need; but no group has the right to commit us (in the name of "Friends") to governmental action and collectivism as the *mode* by which that must be done.

Friends are abandoning the eternity-center of religion, and are resorting to the surface-level and time film of ethics. We repudiate the light of God speaking in individual souls for temporal programs of expedient relativity.

When we set up lobbies in Washington and exert political pressures for certain immediate programs, we are like men who would lift the North Star out of Heaven to make it a hasty flashlight in a dark lane.

We are inviolable while we remain

the statesmen of God, expressing absolutely the absolute values. We become fallible and impure and relative when we succumb—as Christ never succumbed—to the Prince of this World, who ever urges us to the easy quackery of turning the stones into bread for the hungry multitude. We must remember that we men may die by bread, and that we live only by God.

Our involvement with pressure-politics and temporal lobbying, for programs that are often doubtful and always relative, as George Fox said, "strikes at my life."

E. Merrill Root

Richmond, Ind.

AN OPEN LETTER TO RAYMOND WILSON

As one who was a part of the group which created the Friends Committee on National Legislation and as one who has had a small part in its growth since, I feel that I must write my approval to you who are the one most responsible for this development.

The budget of the Committee, though still small at \$50,000, is far in excess of the paltry \$10,000 with which it started. What amazes me is the prestige of the Committee and the work which the Committee has done for members of the Society of Friends and others by its Newsletter which has so many facts in such a succinct form. I know that many Friends and others depend upon it for information concerning legislation and other issues.

I believe that the F.C.N.L. is not a lobby organization in the strict definition of the term. It certainly does not advocate benefits for the Society of Friends. Furthermore, it can make no

political threat. It must rely upon moral persuasion, using the tremendous amount of information assembled by the staff, particularly by Raymond Wilson, who has become so thoroughly informed that many people in high places depend upon him for information on humanitarian legislation.

Visits to government authorities on the part of Friends are not new in the Society of Friends. F.C.N.L. is an expansion of this old concern of Friends. A recent example of visits of Friends to foreign governments was that of Rufus Jones, D. Robert Yarnall and George A. Walton to Hitler's government in December 1938. Still more recent was the visit of English Friends to the Soviet Union. Not many of us can make these spectacular visits to foreign governments, but, as you have pointed out, F.C.N.L. has certainly made it easier for many of us to visit members of Congress. What is more important, F.C.N.L. has been instrumental in bringing many capable people to Washington to testify before Committees where laws of the U. S. are really formed.

In all of my experiences with the F.C.N.L., I have never heard anyone claim that F.C.N.L. speaks for the Society of Friends. On the other hand, I have heard expressed many times the idea that the Committee could not speak for the Society of Friends. The American Friends Service Committee has been criticized for the same thing. It speaks only for A.F.S.C. I think that Friends are few who would want to abolish A.F.S.C. Certainly, the work of the devoted Friends in F.C.N.L. has been in line with fundamental principles of the Society of Friends.

J. Curtis Newlin

Poughkeepsie, N. Y.

PENDLE HILL PROGRAM

Arrangements are being made this year at Pendle Hill for those who are unable to attend as full-time students to take part in the regular evening courses and to be in residence for special week-ends. The evening lectures will be open without charge to anyone interested.

On Mondays and Thursdays at 8 p. m., beginning October 4, Henry J. Cadbury will lecture on "The Historical Worth of the Gospels in the Light of Modern Methods of Research." Howard Brinton will give a course on Thursday evenings at 8 o'clock, beginning October 5, on "The Nature and Function of Religion."

"The Life and Spirit of the New India" will be the subject of Horace Alexander's lectures on Wednesday evenings beginning October 27. An afternoon course on "Prayer and Worship" is given by Gilbert Kilpack at 4 p. m. on Wednesdays.

During the fall term three week-ends have been set aside to enable those persons who cannot come for an entire term to be in residence for a week-end: October 22-24, Henry J. Cadbury; November 19-21, Howard H. Brinton; December 3-5, Horace Alexander. For further information regarding these week-ends write Pendle Hill, Wallingford, Pa.

Time magazine for Sept. 27 features an article on "conscientious guinea pigs." Pictured is Wayne Reeve of Indianapolis, the son of Fred and Inez Reeve, who are now serving in our Friends Africa Mission.

AUTUMN INSTANT

Change the golden maples to days.
Gently falls their amber blessing,
Golden multiples of minutes
Undone now from time's topaz chain.

In the beginning, this blue haze,
Mother and child with yellow leaf
Drifting down in a yellow rain;
Medallion of eternity.

Children running, scuffling, pressing
Underfoot the sun-struck linnets,
Winged multiples of minutes,
Loose now in a shining bevy.

Come child, gather them without grief
For the sky is a lighted tree;
See, its message is not heavy,
All life's sunlit years in a leaf.

DOROTHY MUMFORD WILLIAMS

WE SLEEP TO WAKE

As trees were changing their green robes
To gold-fringed skirts and scarlet shawls—
As warm October touched the earth
Before the first of winter's squalls,
He closed his eyes in utter sleep
Unburdened by life's cares and pains. . . .
And yet the blossoms and the soul
Know Easter sun and April rain.

EDNA HAMILTON

GOD'S SYMPHONY

This day is too perfect, God, it cannot last.
The haze that overhangs the autumn sky,
The leaves that glow and smile, and wave good-bye;
Come closer, World, and let me hold you fast
In transient rapture of my ecstasy,
And God, play slow, play slow, your symphony.

REBECCA ANTHONY

A Young Friend Visits the Islands

By Wayne Carter

Wayne Carter, Chairman of the Young Friends Board of the Five Years Meeting, served as Secretary of the Homewood Friends Meeting in Baltimore before going to Friendsville Academy to teach as alternative service. This summer he went to Jamaica and Cuba to attend the Young Friends Conferences there and to visit on behalf of the American Friends Board of Missions.

IT IS difficult, if not impossible, for one to step into Jamaican and Cuban Quakerism without immediately sensing many of their problems and seeing many opportunities. Yet one would need to remain for some time in order to understand the complexities of the situation and get an accurate picture of Friends' problems and opportunities there.

The picture of our work in Jamaica which I received during two and a half weeks there in July could be either a picture of discouragement or a picture of great challenge. Though Friends missionary concern appears to be centered on Africa at present, we must never forget the problems facing our workers in Jamaica.

Never have I seen a place where the Church is faced with such complicated social and economic problems as in Jamaica. Friends have always stressed the connection between a man's religious faith and his daily life. Perhaps that is the reason the position of Friends in Jamaica seems so important. The situation there is a challenge to those who believe Friends have an answer to the evils of the world. Any church which is carrying the message of Christ's love must face social problems of dishonesty, intemperance and immorality as well as economic problems of trade restrictions, low salaries and job shortages.

As we were returning on the plane from Kingston, a young man of another denomination remarked to me that the need called for straightforward preaching from the pulpit. This was his answer to the needs in Jamaica. No amount of preaching from the pulpit alone can solve the problems. It will undoubtedly help, but a great need is to lift their customs and social order onto a higher Christian plane. We must show them and help them understand the difference between blind acceptance of the predominant way, and

seeking and finding the better way.

Our mission families in Jamaica, the Lathams and the Smiths, are attempting to lead Friends in this fight against these social problems. It is difficult to demand there the same standards of behavior which are common here. The problems are complicated. Those people who have so little that they can only live from day to day, not knowing about meals for tomorrow, have a hard time understanding honesty and fair play as we do. If the family is hungry, is it wrong to steal a stem of bananas? It is not all as simple as that.

Social acceptance demands dancing, drinking and celebration at a wedding. How much influence does the church have? About as much as it does in the U.S. Great quantities of rum are consumed. Can the church witness against this national evil? As in the U.S., the church does witness against it, but the problem continues to grow.

Jamaica is a beautiful island and is the homeland of many conscientious Christian people. Much of Jamaica, however, needs a new lease on life, and Friends are trying to help furnish it.

* * * * *

Friends in Cuba are an encouraging group though they too have their problems. Though the Mission Board still feels a responsibility for the work, there are no Americans serving on that field. Because in both Jamaica and Cuba our churches are serving primarily the working class, resources for

hiring pastors and getting materials are scarce. They continue to need our help. In Cuba the additional language handicap prevents the free flow of ideas and concerns from the U.S. Some of the Cuban Friends are searching for a way to get the necessary material into Spanish. They feel this will help them learn more of Quakerism and feel more united with American Friends.

Young Friends in Cuba are as inspiring as any I've been among. Their depth of concern is helping to incite an accompanying enthusiasm. Both Jamaican and Cuban Young Friends are beginning to be more interested in social service. Young Friends in Jamaica have already planned their own work camp and those in Cuba are working toward it. Both groups have very capable leadership.

Friends in Jamaica and in Cuba continue to need our material and our spiritual support. They, as well as we, have a complexity of social and moral problems to meet. Those who are normally pessimistic will see the situation as hopeless but to those with more faith there is a challenge which we, with God's help, can master.

Noel Palmer, Organizing Secretary for Young Friends in Jamaica, has been visiting Friends Meetings since attending the Assembly of the World Council of Churches at Evanston. He spoke in Canada to the youth of the United Church first, and then visited widely in Iowa Yearly Meeting, speaking at Muscatine, Salem, Woolson, Oskaloosa, New Sharon, Des Moines, Grinnell, Bangor, Scranton and Ackworth. He also visited former Jamaican missionary Alice Kennedy at Pleasant Grove Meeting in Illinois, and has spent some time in Indiana. He returned to Jamaica October 1.



Wayne Carter

Arthold Latham leads a discussion under a big tree at the Jamaica Young Friends conference.

The Sunday School Lesson

Prepared by Russell E. Rees

For October 31

The Dignity of Work

Proverbs 6: 6-11, 18, 24-34

The writer of Proverbs sums up well the accepted attitude of the Hebrew people when he admonishes toil and thrift. God himself had labored six days and rested the seventh and the commandment to toil was just as rigid as the commandment to rest on the Sabbath.

This significance of labor was emphasized among the Hebrew people by teaching every boy a trade or a skill. Purely intellectual training was probably not stressed greatly, but the ability to work with the hands, and to support oneself by honest toil was considered as important as to offer the proper sacrifices in religion. Paul always prided himself on the fact that he was not a burden to anyone, but that he worked with his hands to support himself. And it is of more than passing interest that Jesus was trained as a carpenter, and must have worked at his trade most of his life.

Edwin Markham pictures the vic-
tims of drudgery when he wrote,

Bowed by the weight of centuries
he leans

Upon his hoe and gazes on the
ground,

The emptiness of ages in his face,
And on his back the burden of the
world.

There has been an undue amount of such drudgery in the world, and to escape it has been one of the great spurs to achievement. The lessening of the hours worked, the improvement of working conditions and all the other gains made slowly to relieve mankind are good and do not in any way belie the words of Proverbs. But the encouragement of sloth and laziness is not part of the answer to man's need. It is still true that "a little sleep, a little slumber, a little folding of the hands, so shall thy poverty come as a robber."

Dr. Van Buskirk in *Religion, Healing and Health* writes, "There is a satisfaction in good honest work; and satisfaction promotes a healthy nervous system, to say nothing of a good digestion . . . the body rests better after work." Now if someone objects that this after all has nothing to do with religion, he must take issue with Paul who laid down the rule to the church in Thessalonica, "If any man will not

work, neither let him eat."

"My business," said William Carey, the great missionary, "is to serve the Lord, and I peg shoes to make expenses." Pegging shoes then is a Christian vocation, just as tailoring was for John Woolman, and herding sheep was for Amos. There are some vocations which are certainly more in line with Christian profession than others, but it is still true that it is not so much the vocation as the motivation and use made of it which determines the worth of a man's work.

The alienation of the laboring people from the church is a sad chapter in Christian history. Not all are alienated of course, but the losses to the church occur at two ends, the intellectuals and the laborers. And the reason is partly that the church has become party to the heresy that those who work with their hands are in some way second-rate citizens. There is need for repentance here, and for a recognition that all honest toil is honorable and dignified and deserves the respect of all men.

Questions:

What would you do if you had independent means? Would you quit work? Is there any relationship between work and worship, between labor and religion?

For November 7

The Splendor of Self-Control

Proverbs 14: 29; 15: 1-3, 20; 23: 29-35

One of my memorable experiences was standing on the top of the great dam at Knoxville, Tennessee, and being aware of the controlled power which is now directed to productive work. The water ran for centuries across Muscle Shoals, noisy, turbulent and at times dangerous, but never creating power which could be used by man. Then the system of dams and controls was built, and the boiling noisy river became a source of useful energy, answering human needs.

For many years I shared with others a great admiration for Rufus Jones. He was surely one of the world's great productive spirits. In his lifetime he wrote over fifty books, an unknown number of articles, essays, sermons, etc. I know of no meter which will measure the potential of a man. All I know is that many of us are noisy, chattering, turbulent streams, never quite able to bring the hidden powers under control to do the work we should do.

One sometimes feels that temperance lessons have been used to vent out spleen on one particular evil, that alcoholism, while leaving completely alone other great evils, such as the evil of anger, or gossip, or malignity, and other evidences of lack of self control. This is not to say we should not paint clearly the evils of drunkenness, but to say that we should not leave unsaid the other things.

This lesson rightly begins with control of the temper and the tongue. For every person who over-indulges in intoxicants there are probably many who indulge in emotional extravagances of various sorts. An outburst of anger is like a flood in a river sweeping away the good along with the evil. Now pugnacity must be of some value since God has given so much of it to all people, but it is good only when it is controlled and channelled.

The source of action is inward, and so he that rules his spirit is better than he that takes a city. Jesus was concerned about outward deeds, but he put emphasis upon the inward source. So he could say that lust was equally bad along with adultery; that anger was a sin comparable with murder. He chided the Pharisees for cleaning the outside of the cup, but leaving the inside unclean. Out of the heart, he said, are the issues of life.

If one thought his writing was to be read generally by the public he might wage war against alcohol vigorously. But can we not assume that the people who read this have no great problem there? But if self-control is widened to concern itself with over-indulgence in emotional outbursts, over-eating, irresponsible talking about our neighbors, then it may still be an important lesson. Self-control is not the affair of a moment, something which we do, and then have it stay done; it is a constant, daily, but eternal part of life. We do learn by experience, and self-control should become easier as life advances. But the need for it, the discipline involved in it, will be with us as long as we live. "Do you not know that you are God's temple?" But temples have to have constant care and cleaning. If left alone for a week, they begin to accumulate dirt. So too life is a constant experience, and self-control a daily need.

Questions:

Do we sometimes "pick on" alcoholism because it is one temptation that does not appeal to us? What temptations are more difficult for you?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

As customary, the Friends Meeting and Center at Wyandotte, Oklahoma, encourages Friends groups to adopt Sunday School classes there at Christmastime, so that Indian children may more fully celebrate Christmas. Write to Ermin C. Perisho at Wyandotte, Oklahoma for suggestions.

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Mary Hiatt, former pastor of the Friends Meeting at Watseka, Illinois, will serve as supply pastor at Russiaville, Indiana, during the coming year.

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Henry Van Etten, who together with Marguerite Czarnecki serves as Clerk of France Yearly Meeting, plans to emigrate from France to the United States this month. He and his wife will stay with their children near Atlantic City.

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Francis Clark Brown, pastor of the Friends Meeting at West Milton, Ohio, is now in Jamaica for a month's stay. He will visit Friends schools and churches while there and hopes also to make sketches that will serve as basis for his winter's painting. He is an artist of recognized standing.

* * * *

Augustus and Mary Benedict of New York Yearly Meeting were recent visitors at the Friends Central Offices in Richmond, Indiana, as they brought their son Lewis to Wilmington College, where he enrolled as a freshman. The Benedicts live at Rome, New York, and are members of West Branch Monthly Meeting.

* * * *

Africa is the subject of the next Washington Seminar for high school Young Friends, to be held November 3-6. Applications, accompanied by a \$3.00 registration fee, should be mailed by October 23 to the Young Friends Office, 101 S. 8th St., Richmond, Indiana. There will be places for about twenty-five young people.

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Chester and Anna McKean, after serving two years at Bangor, Iowa, have moved to Hudson, Iowa, where Chester McKean is now pastor of Hudson Community Church, which serves a united group of Church of the Brethren, Baptists, Methodists and Friends. He welcomes Friends going through Iowa on route 63 or 58 to stop in for a visit.

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North Carolina Friends are making a



Shown here greeting Mildred White, recently retired from the Friends Girls School in Ramallah, Jordan, is Zunilda Gonzalez of Cuba, office secretary of the Friends Board of Missions in Richmond, Indiana. Mildred White served in Ramallah from 1922 until this year.

vigorous effort to urge the abolition of capital punishment at the next session of the North Carolina legislature. Charles and Frances Doak have sent to all prospective State Legislators and to the Governor the statement in opposition to capital punishment adopted by the Yearly Meeting in 1953. Friends are now urged to wait upon the legislators in their districts.

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Peter Coney, son of James and Elsie Coney, has been in Europe for more than a year studying. After receiving his master's degree in geology from the University of Maine, he was given a scholarship to the University of Paris. After the year of study, he is doing field work in Tunisia, in Spain and in the Southern Alps of France. He expects to return to this country early in the new year.

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Mary White celebrated her 90th birthday on September 6 at Clermont, Highgate, Jamaica. She has spent 60 of those years in missionary service in Jamaica, most of them at Prospect, Port Antonio, where she pioneered the work. Many telegrams and letters as well as visitors came to her on this anniversary. Mary White now lives with Martha Miller, her niece, who was recently appointed Principal of the Friends Educational Council in Jamaica.

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Horace Alexander, well-known English Friend who has spent much time in India, was called upon to act as the delegate of the League of Red Cross Societies in their assistance to Pakistan and India during the recent disastrous floods. On August 20 he left Geneva for New Delhi in one of seven American "flying boxcars" carrying relief. He will be in the United States later this year as a resident teacher at Pendle Hill.

The annual Conference on Friends Education sponsored by the Friends Council on Education met September 7-9 at Pendle Hill. Alexander H. Hay of Westtown School, Gilbert White of Haverford, Rachel Cadbury of the Committee on Religious Education of Philadelphia Yearly Meeting, Bliss Forbush of Baltimore Friends School, James Walker of the Friends World Committee and Richard McFeely of George School were among the leaders.

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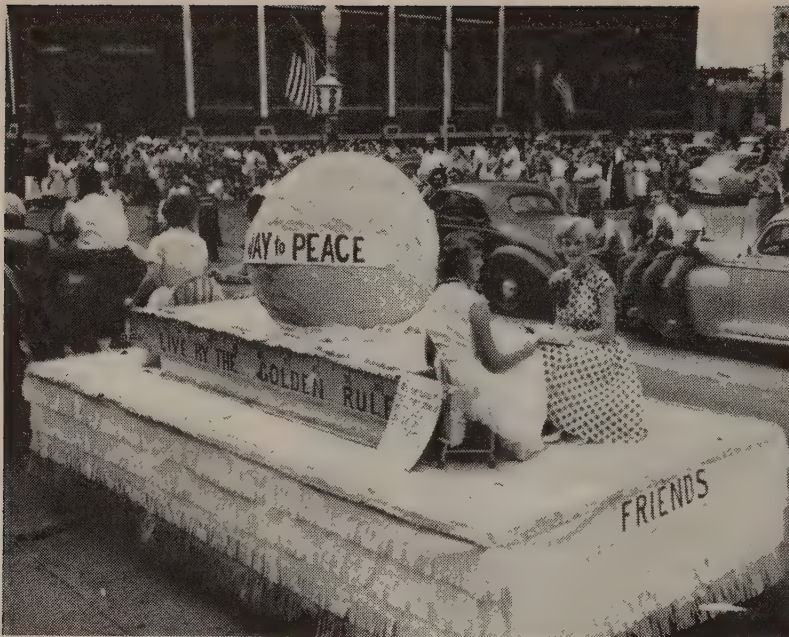
William M. Alexander has begun a one-year assignment as Associate Secretary in the Florida Avenue Friends Meeting in Washington, D.C. His service will give more time to Herbert Hadley, Meeting Secretary, for promoting the establishment of neighborhood activities and for assisting in the increase of personal acquaintance and fellowship among the members of the Washington Friends community. William Alexander will also direct the Week End Work Camps in Southwest Washington.

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Fritz Eichenberg reports that a Friends Meeting for Worship is about to be started in the Crestwood-Tuckahoe area of New York. The Asbury Methodist Church in Crestwood has extended its hospitality and facilities to the new group. The group hopes to meet there each Sunday, beginning this fall. Friends interested in the new worship group, which will be under the oversight of Scarsdale Friends Meeting, may write Fritz Eichenberg at 69 Oakland Avenue, Colonial Heights, Tuckahoe, N.Y.

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Murray Johnson, pastor of the Friends Meeting in Marion, Indiana, has been working with Alcoholics Anonymous locally. Recently a seminar on alcoholism was held at the Veterans Hospital in Marion for psychologists



Courtesy the Muscatine Journal

The Sunday School float of First Friends Church in Muscatine, Iowa, which won grand prize and first in rural and city church competition in the July 4th parade, is pictured above. Clara Bierman designed it, and her class with the help of some men completed it. Sunday School Superintendent Bob Schmidt drove the tractor. The girls in front are Constance Jensen and Georgiana Haller.

and psychiatric research workers on this problem. Murray Johnson presided at the seminar sessions, at which 150 were present from Indiana and neighboring states. Tribute was paid to the work which Murray Johnson has done during the last several years with Alcoholics Anonymous.

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"Beliefs Into Action," a joint conference on Quaker testimonies in everyday life was sponsored October 2 at the Race St. Meetinghouse in Philadelphia by the A.F.S.C., the Friends Committee on National Legislation and the three joint committees of the Philadelphia Yearly Meetings on race relations, social order and peace. Henry Cadbury, Jayne T. Wilhelm, Harrop Freeman, Eric W. Johnson, Olcott Sanders and E. Raymond Wilson were among the leaders. Chaired by Earle Edwards, the conference was designed to strengthen the local expression of Friends' social concerns.

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John Compton, Superintendent of Indiana Yearly Meeting, reports the following changes in pastoral service in the Yearly Meeting: Harold Alldis will serve at Dublin, Glenn McKee at Economy, Chester Leonard at Oak Ridge, Donald Lewellen at Radley, Norman Huff at Arba, Kenneth Jones at New Garden, Charles Pitt at Pennville, John Baxter at Portland, Kenneth

Brown at Spencerville, Robert Kessler at St. Marys, Ohio, Walter McAdams at Amboy, G. William Fisher at Charlottesville, Gail Price at Parker, Lester Snyder at Peaceful Valley, and Lowell Nicholson at Poplar Run.

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John Gurney Frazier, Jr., President of the North Carolina State Automobile Association, Inc., has pledged to give twenty-two student apartments on the Guilford College campus. These apartments, carefully constructed for permanence and for low maintenance cost, will afford modestly priced housing for married students. The project honors three John Gurney Fraziers, the first a North Carolina Friend, the second a devoted Guilford alumnus of 1924, and 16-year-old John Gurney III. The total cost of the apartments will be \$125,500. Income from them will be used for scholarships to assist worthy students.

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Pastors welcomed recently into Wilmington Yearly Meeting include Bertha V. S. White, who comes to Chester Meeting from North Carolina, and Gene E. Lewis, who will serve as pastor of the Jamestown Meeting, replacing Dewitt Foster, now retired. Gene Lewis also comes from North Carolina, where he served the Pilot Mountain Meeting. He is a graduate from Atlantic Christian College and studied religion in the graduate school of Duke University.

Bertha White has spent a number of years as pastor in New England, where she served Windham and Allen's Neck Meetings. She comes to Ohio from Piney Woods Meeting in North Carolina.

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Three members of the Religious Society of Friends in Germany, Gerhard Schwersensky, Henriette Jordan, and Marie Pleissner, have signed a document on behalf of German Quakers addressed to the "governments, parliaments and church leaders of Germany in its entirety." The letter points out the futility of weapons, and suggests that responsible men and women of both East and West Germany muster courage for a plan which would declare Germany willing to lead an unarmed existence, declining any military alliance and willing to use "all its resources" in the service of all nations for the fight against famine, distress and ignorance.

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Samuel Levering of Ararat, Virginia, chairman of the Board on Peace and Social Concerns of the Five Years Meeting, will be in California November 10-24 for a series of Friends Committee on National Legislation meetings. Raymond Wilson of the F.C.N.L. is now in Indiana for a series of meetings in Indiana and Western Yearly Meetings. These will terminate in one large meeting at Richmond on October 16 where all who desire may come and discuss their views and concerns relating to the 1955 revision of the F.C.N.L. statement of policy. The meeting will be held from 9:30 a.m. to 4:00 p.m. at First Friends Meetinghouse in Richmond.

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Gunnar Sundberg, a Swedish Quaker, has been appointed Director of Studies at Freundschaftsheim, the German Friendship House founded by Pastor Wilhelm Mensching. Gunnar Sundberg is the author of the Pendle Hill Pamphlet *Toward Pacifism*. It is necessary to build a house for him and his family of four. It is hoped that the American Committee for Freundschaftsheim can pay for the building. The Swedish Committee will care for his support and the German Committee for the operation and maintenance of the home. Contributions from interested Friends may be sent to the Fellowship of Reconciliation, 21 Audubon Ave., New York, and marked for Friendship House Fund.

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Margarethe Lachmund has retired from the position of Recording Clerk for Germany Yearly Meeting, which she has held for six and a half years. Willy Wohlrabe becomes chairman of

the Clerk's Committee, and correspondence to Germany Yearly Meeting should be sent to him at Berlin-Charlottenburg, Brixplatz 9, Germany. It is hoped that in January a younger Friend will take on work with increasing responsibility at the Quakerburo in Berlin. Friends will miss Margarethe Lachmund's services, but will rejoice that she will be able to spend more time with her husband, Hans Lachmund, who was released recently after nine years' imprisonment in East Germany. They plan to spend some weeks in Switzerland so that he may recover his health.

Friendly Fellowship

PLEASANT GROVE MEETING, ILLINOIS—Pleasant Grove Meeting reports that Marion Shields is serving as pastor and doing very fine work. Early in April we had a week's meeting with Edward and Violet Linton guiding us. Our day meetings were especially spiritually helpful. We appreciated Violet Linton's chalk pictures.

We had a Vacation Bible School early in June with an enrollment of thirty enthusiastic children. This was our first attempt at Vacation Bible School. The theme was "Pioneering With Christ," and each department filled covered wagons with gifts for Indian boys and girls in Oklahoma.

On Sunday, September 5, several members of the Meeting took a basket dinner and gave Alice I. Kennedy, who served forty-two years as a missionary in Jamaica, a birthday surprise.

We have a very active Quaker Men's group as well as a busy Friends women's group. Just recently new siding and other repairs have been made on the parsonage. A lovely children's dedication service was held by our pastor on September 5th which was very impressive.

We set as our goal last year \$500 for the United Budget and it neared the \$700 mark before the close of the year.

Mary Alice Guyer

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LYNN, MASSACHUSETTS—In December, 1953, the Friends Meeting in Lynn, Massachusetts, purchased the property at 20 Phillips Avenue which has been used since then as a parsonage and a place for holding meetings for worship, business meetings and other activities. Clothing work for the American Friends Service Committee also is done at the Center.

On June 1 of this year, J. Floyd Moore, his wife, Lucretia, and their three small children moved into the

parsonage, coming from Guilford College, N.C.

On August 21 Salem Quarterly Meeting was held at Friends Center and was well attended. Milton H. Hadley and Russell Brooks, Superintendents of New England Yearly Meeting, were present and brought helpful messages. Dinner was served on the lawn and after the business meeting, Mildred White, who had just returned from Jordan, spoke on the situation there. Later in the afternoon a picnic was enjoyed at Henry Perry's beach in Nahant.

Recently a lobster cook-out was held on Nahant beach and was attended by about thirty men. At that time plans were made for organizing Quaker Men in the Lynn Meeting.

W. Carlton Jones

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HIGHGATE, JAMAICA—Jamaica Friends have had some changes in Highgate. We recently said "farewell" and "welcome." Logan Smith, who has worked at Highgate, Clermont, one year as Principal of Friends Educational Council, said farewell to take up duties as headmaster of the Friends Secondary School, Happy Grove, Hector's River. He succeeds Kenneth Crooks, who was headmaster for many years and did outstanding work before accepting another assignment in America. We pray God's blessing on Logan Smith as he takes up this heavy task.

Martha Miller, who was for five years in charge of the Boys' Home, has returned as Principal of the Friends Educational Council following the death of her husband. She continued her interest in the home through the intervening years as a member of the Board of Managers and, therefore, she is acquainted with the task that is before her.

The farewell to Logan Smith and family, and the welcome to Martha Miller and Mary White, her aunt, to Highgate, was the scene of a gathering at Clermont, Highgate, on September 3.

Zephaniah Cunningham

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VIRGINIA QUARTERLY MEETING—The second annual Family Camp was held in the latter part of July at Camp Farrah, Virginia Beach. About 120 Friends and friends of Friends attended. We were made particularly happy to have visiting Friends from Maryland, Washington, D.C., and Pennsylvania. Olaf Hanson from the Richmond (Indiana) office was the guest leader for the grade classes. Other leaders were Marlin and Helen Dawson, Emmet Frazer from Richmond, Virginia, Byron Branson from Baltimore, and James and Elsie Coney.

The theme for the study was "Trails to Christian Living." An adult discussion group was a daily feature attended by an enthusiastic group. Lucille W. White of Franklin, Virginia, was the camp leader and much credit is due her for the ease with which the camp moved along to a happy conclusion.

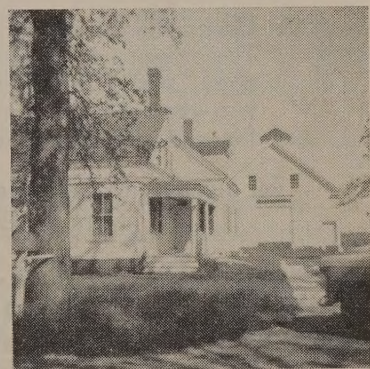
In August the Quarterly Meeting Friends gathered at Corinth to meet Robert and Margaret Simkin. A pick-up supper was served after which Robert spoke of the changing China and the challenge which is offered to the Christian Church and the Western world.

The five Meetings which make up Virginia Quarterly Meeting are looking forward to the fall and winter season with anticipation of growth and a deeper realization of God's will in effective living. The new Meeting at Virginia Beach is growing and proving to be helpful in the community.

James Coney

* * * * *

The following corrections should be made in the list appearing in our September 9 issue of Friends attending the World Council meeting at Evansston: Emma Cadbury rather than Anna; Ruth Ferguson rather than Patterson; and Fred Haslam representing Canada Yearly Meeting, not the I.F.O.R.



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For further particulars, apply to Hattie O. Cox, Chairman, Board of Trustees, Durham Monthly Meeting of Friends; Route 3, Freeport, Maine.



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BIRTHS

CARTER—To Herman and Alice Carter of Russiaville, Indiana, a son, Stanley Jay, on July 21.

CARTER—To Rosemary Carter and the late C. Robert Carter of Russiaville, Indiana, a son, Timothy Robert, on August 22.

CRAUDER—To Robert and Renee Crauder, a son, Bruce Charles, on July 20, in Beirut, Lebanon.

EDWARDS—To Allison and Janice Edwards of Portland, Maine, a daughter, Pamela V., on May 25.

HILL—To Douglas R. and Lois F. Hill of Providence, Rhode Island, a daughter, Barbara Jean, on August 25.

LAWSON—To Wilbert and Helen Hooker Lawson, a son, David Russell, on September 7 in Kokomo, Indiana.

MARSHALL—To Philip and Helen Emmons Marshall, a daughter, Karen Marie, on July 13 at Albion, Michigan.

PALMER—To Vail and Candida Palmer of Philadelphia, Pa., a son, Logan Peter, on August 28.

PETTENGILL—To Herbert and Martha Pettengill of South Glens Falls, New York, a son, Larry Dean, on July 10.

WADDELL—To Jack and Jeanene Hawkins Waddell of Russiaville, Indiana, a son, Steven Kent, on August 20.

MARRIAGES

DOWNING-BENEDICT—Mabel Benedict, daughter of August and Mary Benedict of Rome, New York, to Hugh Steele Downing, son of George, Sr., and Dorothea Downing of Salem, Virginia, on May 31, at the New Garden Friends Meeting at Guilford College, N. C., according to the manner of Friends.

EVANS-MORAIN—Catherine Morain, daughter of John Paul and Creta Morain, to Hubert Evans, son of Eva Evans and the late Henry Evans of Brunswick, Georgia, on September 4 at the Minneapolis Friends Meetinghouse, Richard Newby officiating.

GRAY-BURTON—Hazel Ward Burton, daughter of Mr. and Mrs. Ward Cotton Burton of Deephaven, Wayzata, to Philip Hayward Gray, Jr., son of Mr. and Mrs. Philip Hayward Gray of Greensboro, Vermont, and Claremont, California, on September 1 at St. Martin's By-the-Lake church, Richard Newby of the Minneapolis, Minnesota, Friends Meeting officiating. Both young people have been working in Mexico this past summer with the A.F.S.C.

REED-BUDINSTINE—Marcia Ella Budinstine, daughter of Mr. and Mrs. Charles W. Budinstine of Zillah, Washington, to Carl Hadley Reed, a member of Star Friends Meeting at Star, Idaho, on August 21, at Zillah, Wash.

WEDDING ANNIVERSARY

REYNOLDS-OWENS—Wilfred S. and Nora D. Owens Reynolds celebrated their Golden Wedding anniversary on August 31 at Evanston, Illinois. They are members of the Evanston Monthly Meeting of Friends. They were married August 31, 1904 at Plainfield, Indiana.

DEATHS

ABRIKIAN—Dorothea Virginia Abrikian, the oldest child of Paul and Helen Abrikian, at Highgate, Jamaica, on September 7. She was born in Port Laria on July 31, 1941. She was a responsive associate member of the Highgate Friends Meeting and an active member of the Sunday School, often helping her mother, who is Junior Superintendent, in some tasks associated with the Sunday School. She was the first Recording Clerk of the new Junior Yearly Meeting, and read the report at Jamaica Yearly Meeting this year. Four days before her passing she was serving with others at the Farewell and Welcome of Logan Smith and Marina Miller. Paul Abrikian is an officer of the Highgate Friends Meeting, and Helen Abrikian has been treasurer of the meeting. These Friends have endeavored themselves to a wide circle of friends and the whole community was moved to deep sympathy in this sudden loss. Hundreds of people from all parts of the Island shared in the worship service around her grave in the new Friends Cemetery, Clermont, Highgate. Sada Stanley, Gladys Jones, Charles and Mabel Vincent, Zephaniah Cunningham and Arthold Latham aided in the service.

COMPTON—Dr. Gurney L. Compton, of Whittier, California, on September 1, aged seventy-three. Son of Isaac and Rebecca Compton, he was born in West Milton, Ohio, on January 20, 1881. He practiced dentistry in Whittier for 31 years. He was a member of the First Friends Church, of Whittier I.O.O.F. Lodge, Citrus Encampment No. 107, Whittier Canton No. 38, and Arbutus I.O.O.F. Lodge. He leaves his widow, Mabel; two daughters, Miriam Beddall of Anaheim, Calif., and Esther Sprague of Long Beach, Calif.; a son, Wilbert Compton of Long Beach; five grandchildren and five great-grandchildren.

HARGER—Josephine New Harger, on August 19, aged seventy-six. She was a member of West Union Meeting, near Monrovia, Indiana. Surviving are her husband, Levi Harger, and three children, Horace, Howard and Dorcas Smith. Services were conducted by John K. Barnett and burial was in Mooresville cemetery.

HINSHAW—Joseph Hinshaw, on September 7, at his home near Monrovia, Indiana, aged sixty-seven. He was an esteemed member of West Union Meeting. His daughter Charlotte survives. Services at West Union were in charge of his pastor, Albert L. Copeland. Interment was in Mooresville Cemetery.

NEWSOM—Jessie W. Newsom, at Whittier, California, on September 10, aged eighty. Daughter of William and Sarah Wilson, she was born March 20, 1874, and she and her late husband, Chalmers T. Newsom, moved to Whittier in 1909, then residing in Berkeley until they returned to Whittier in 1919. She was deeply interested in Whittier College and was a member of Whittier College Auxiliary, of First Friends Church and the P.E.O. She leaves a son, John Newsom of Whittier; a daughter, Margaret Terrill of McMinnville, Oregon; and a sister, Louise Binford of Pasadena, California. Funeral

services and interment were in Whittier.

NORDYKE—Frances L. Nordyke, wife of Lewis W. Nordyke, at her home in Newport, Oregon, on March 12. She was born in Iowa in 1876 and married Lewis Nordyke in 1896. She has been a member of Newberg Meeting since 1925, and was faithful in the work of the church as a Sunday School teacher, in the choir and in WCTU work. Surviving are ten children, Homer, Robert, LaVerne, Virgil, Beatrice Dotson, Verle Dotson, Helen Rinard, Dorothea Hart, Marguerite Egelston, Mary Budeau, also 21 grandchildren and six great-grandchildren. Funeral services were held at Newberg, Oregon, with Charles Beals and Frank Haskins officiating.

QUIMBY—Erma Weidman Quimby on August 8, following a long illness. She was born January 12, 1887 in Unadilla, New York, the daughter of Edwin and Jane Bartholomew Weidman. She had lived in Rogers Hollow all her life and was a member of the Friends Meeting there. She is survived by her husband, Tracy Quimby, two daughters, Mrs. Howard Harrison of Masonville, N. J., and Mrs. Willis York of Haddonfield, N. J.; one son, Stephen of Unadilla; one brother, Lewis Weidman of Dayton, Wash., and ten grandchildren. Funeral services were held at the Friends Church in Rogers Hollow with Marion Freyear officiating. Interment was in the Friends Cemetery there.

RICE—Ethelda Hinckle Rice, on September 3, at her home in Kissimmee, Florida, aged forty-eight. She was the daughter of Milo S. and Addie M. Hinckle, and the wife of Robert T. Rice. H. Earl Cox and Franklin Chant conducted funeral services in the Federated Church at Marshall, Indiana. Walter McAdams conducted grave-side services at Amboy, Indiana.

ROADS—Madge Mary Roads, on September 14, aged fifty-six, at the Clinton

Memorial Hospital in Wilmington, Ohio, after many years of illness. She was the daughter of Edwin Cowgill and Effie Kelley Roads, and was a member of Fall Creek Friends Meeting.

TERRELL—Bertha Terrell, on August 23, aged seventy-eight. She was a member of Fairview Meeting in Wilmington Yearly Meeting, Ohio. She was a sister of Gurney and Clayton Terrell.

WARREN—Roscoe L. Warren, at Whittier, California, on September 13, aged sixty-two. Born in Meadville, Missouri on June 17, 1892, the son of James B. and Emma Warren, he was graduated from the University of Missouri and, after going to Whittier in 1922, took architectural courses at the University of Southern California, from which he received architectural and engineering credentials. He was the head of Roscoe Warren and Associates, an architectural concern which he founded in 1930. He designed the Whittier Post Office and Woman's Clubhouse, part of Whittier High School and many East Whittier schools. Finance chairman of the First Friends Church in Whittier, Roscoe Warren founded and was first chairman of the Southern California branch of the Friends Committee on National Legislation, was chairman of the Pacific Southwest Regional Office of A.F.S.C. in Pasadena in 1951-53, and was a member of the National Executive Board of A.F.S.C. in 1951-52. From December, 1953, until April of this year, he and his wife, Iris, conducted an inspection and evaluation tour of A.F.S.C. projects in 19 countries. He was a member of Whittier Kiwanis Club and of the American Institute of Architects. He is survived by Iris Warren; R. Lynd Warren of Whittier and James E. Warren of Glen Mills, Pa.; two sisters, Irma Hampton of Triplett, Missouri, and Gladys Gallatin of Meadville. A memorial service was held in Whittier First Friends Church. Interment was in Whittier.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. AS 3-6170; Office TH 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-6157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave.; four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, each Sunday at 11 a.m.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. Y.M.C.A. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salver, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11:00 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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